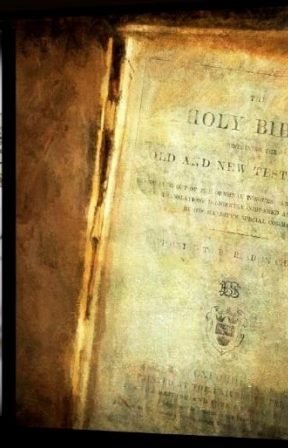
JESUS IS GOD

An Eloquent Testimony from the Bible and the Qur'an



DELE A. ILESANMI (M.A., PHD, THD)

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By

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Note: Except otherwise stated, scriptural quotations are from the Authorised King James Version of the Holy Bible**.**

ACKNOWLEDGEMENT

First, I thank God, my supporter and provider, for making it possible for me to start and finish this work with strength and sound health. And Second, I thank my wife, Pastor Taiwo J. Ilesanmi for her prayer and support.

DEDICATION

This work is dedicated to God, the owner of my life.

About the Author

Pastor Dele Alaba Ilesanmi (HND, B.Ed., M.A., PhD, ThD), born in Osi-Ekiti, Ekiti State, Nigeria, is a Professor of Biblical Research, Theoretical Theology, Faith Theology, and Biblical Christian Education. He lectures at Chosen Life Christian University, Testament Theological Seminary, and the Redeemed Christian Bible College (Satellite Campuses). He has developed some biblical (learning) theories and concepts, such as *Grounded Truth Theory*, *Theogenesial Theory*, *Pneumagenesial Theory, Theogogy, Pneumagogy, Christogogy, Bibliogogy*, *Theowordiness Evaluation Model,* etc. As of 2025, he has over 100 publications to his credit, including books and research articles published in different reputable journals. His current research work is on "Omnicreator Theory," "Parento Theory," "Parabolic Differential Learning Theory," etc. Ilesanmi is a host of the popular Digital Teaching Programme tagged "Beyond The Pulpit". Pastor Ilesanmi is happily married to Pastor (Mrs.) Taiwo J. Ilesanmi, and the marriage is blessed by God.

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INTRODUCTION

The question, "Who is Jesus?" forms the epicentre of theological discourse, which has culminated in Christological debate in the past and recent times. Right from the New Testament days to the present day, this question generates a lot of conflicting views. The Pharisees and the Sadducees were confused about the personality or real identity of Jesus Christ. Even the church and the people outside it, the heathens, differed in their understandings.

Indeed, much has been written over the centuries about the enigmatic personality of the historical Jesus. In the West particularly, and Africa recently, sizable tomes have been composed speculating upon the nature and historical background of the foremost characters of World leading religion, Jesus Christ. Some of these works are either poorly researched or the identity of Jesus Christ misconstrued, antithetical to Scriptural depictions. It is not surprised that "Many have tried to dig into the precious few clues as to Jesus's identity and come up with a biographical sketch that either bolsters faith or reveals a more human side of this godman to which we can relate." (Acharya S, and D.M. Murdock 2011, 3). They stressed further that the energy and time spent on the subject of Christianity and its legendary founder, Jesus Christ, are very vital to the Western mind and culture, and the entire world.

The contemporary Christological debate on Jesus' Sonship and Divinityship (Divinity) has posed a great challenge to many Christians.

Indeed, though trepidatory, the debate is not new. It began during the time of Jesus. This battle was also fought in the ancient church. This resulted in several ecumenical councils passing significant resolutions, such as the Council of Chalcedon (AD 451) and the Council of Nicaea or Nicea (AD 325). Many contemporary Christians and non-Christians alike are confused about whether Jesus is the Son of God and, at the same time, God, or not even sure whether both are one personality or two. This is not new to scholars in the fields of Theology, Biblical studies, and Biblical Christian education. Today, people celebrate Christmas by boisterously commemorating the birth of this seemingly enigmatic personality (Jesus) without knowing the mystery behind the festival.

No doubt, Jesus' enigmatic nature has culminated in Christological debates and undue wars between some Christians and Islamic fundamentalists in the past and recent times. This is not also new to the contemporary Christian scholars. As Jesus Christ remains the fulcrum on which Christianity revolves and the absolute fundamental to it, the person of Buddha is not essential to the teaching of Buddhism nor is the person of Mohammed essential to the Islamic faith.[1]

Furthermore, Jesus sees the need to address the issue of His identity in a discourse with His disciples. He asked His disciple a Christological question, "Who do men say that I am?" (Mark 8:27; cf., Matt.16:13;

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[1] Holman Illustrated Bible Dictionary, is hereafter referred to as "HIBD", p.899.

Lk.9:18).[2] The answers given by His disciples show that there is a great variety of opinions among the people: for example, "some say John the Baptist, others say Elijah, and others Jeremiah or one of the Prophets." Then, Jesus went on in His Christological inquiry whether His own disciples who have been with Him for some time know Him or not. He asked them this question: "But whom say ye that I am?" (Mat.16:15; Mark 8:29; Lk 9:20). Indeed, this is the heart of the matter. At least everyone has to give his own personal answer and make his own personal confession[3]. From the answer Simon Peter gave and Jesus' response in Matthew 16:16-17, it is clear that the real identity of Jesus Christ cannot be known by flesh (natural man) or blood (human knowledge, philosophy, understanding or calculation). This implies that any revelation or explanation outside the realm of the Holy Spirit will not only provide man with a blurred picture but also an inaccurate portrait Jesus' real identity (Kolawole, Oladotun Paul, 2022). Thus, the role of the Holy Spirit in human understanding of the mystery of God cannot be downplayed. In other words, man's education, exposure and meditations cannot substitute the revelation of the Holy Spirit. Jesus had to ask His disciples to affirm this true confession so that they would not follow the people who are not of the Spirit but of the world, who only saw Jesus as one of the prophets, not necessarily the Messiah. The writings and collections of the New Testament are not disconnected from

[2] All Bible quotations are from King James Version, except otherwise stated.

[3] Ilesanmi, Dele A. *Jesus' Birth (1): Demystifying and Demythologizing the Great Mystery of a Great God* in ChristoPress Magazine, 2023

the Old Testament documents; rather, they form an integral part of the unique book from beginning to the end. How appropriate and sequential it would have been if Muslims had included all the previous scriptures in the Qur'an to allow for proper reading and comparison (Kolawole, O P, 2022). Thus, using human effort (knowledge) to comprehend the true identity of Jesus will be abortive.

The liberal theologians have attempted to separate Christ from Christianity by suggesting that Jesus' teaching forms the best of Christian religion. Therefore, they intend to assert that it is possible for one to accept the teaching of Jesus Christ without accepting the person of Jesus.[4] This may be true but, in contrary to bibliogogy (the teaching of the Bible), a Christless Christianity is a contradiction of terms. It is a paradox for one to practise Christianity without accepting Christ because the prefix of Christianity is Christ[5] and it originates from Him. Separating the teaching of Christ from Christ Himself will throw Christianity into oblivion because Christ is the reason for the practice of Christianity.

What is more, Jesus is regarded as a highly significant character in the Qur'an. It bestows upon Him more noble titles than any other historical figure. It refers to Him as a "sign," "mercy," "witness," "example,"

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[4] Ibid.

[5] For a better understanding, see Ilesanmi, Dele A. "Jesus' Birth: The Impact of His Sonship and Divinityship on Humanity" in *Mature: Journal of International Institute of Christian Theologians, Scholars, and Professionals*, 2023. E-ISSN: 3027-1525 https://mature.ictsp.org/

someone who is honourable, distinguished, and "one brought nigh unto God." It bestows upon Him the titles Word of God, Servant, Prophet, Messiah, Son of Mary, and a Spirit from God. Among all the prophets mention in the Qur'an, Jesus is the only one who was born of a virgin and performed the greatest and most amazing miracles. Jesus is mentioned more than any other prophets in the Qur'an. He is mentioned in not less than ninety verses strewn among fifteen surahs that mention Jesus. According to Kolawole (2022), citing Parrinder Geoffrey (1965), "The significance and prominence of Jesus in Islam is reflected in his being mentioned in the Qur'an in ninety-three verses with various titles attached – 'Son of Mary', 'Spirit of God', and 'Word of God'". The dignity accorded Jesus in the Qur'an is massive and matchless. Kolawole points out that:

No Muslim is a true Muslim unless he believes in Jesus (the one who is already blessed) as an Apostle of Allah. Muslims inherently presents this at the forefront of any discussion with Christians about the personhood of Jesus Christ. The dignity awarded to Jesus is very high – even when Muhammad's name is mentioned, Muslims say "may God's prayers and peace be upon him". This connotes that Muslims pray for Muhammad whenever his name is mentioned, regardless of the number of times, but Jesus is referred to as one who is already blessed[6].

[6] Kolawole Oladotun Paul, "A Reflection on the Islamic Portrait of Jesus". Pharos Journal of Theology ISSN 2414-3324 online Volume 103 - (2022).

Thus, the purpose of this book is to demystify and demythologise the Sonship and Divinityship of Jesus Christ by giving a correct view of Him vis-à-vis the impact His birth has on humanity. In addition, the work argues that Christianity is not a mere religion but a *meta-religion*. In the quest for this enigmatic personality, this author also seeks to revisit the historical Jesus by encapsulating the biblical and qur'anic teachings on His true identity by providing answer to the question, *Who is Jesus? E*xamining His Virginal Conception, Virginal Birth, and His Names and titles applied to Him in both the Bible and the Qur'an to remove doubt and establish the truth that Jesus is God. What is more, in this book, the implicitness of the Qur'an is theologically unveiled and the explicitness of the Bible is theologically embellished and expounded for graphic understanding to establish the truth that Jesus is God.

Methodology

The author adopts a qualitative research approach, employing *solus primus scriptura research method* (*bibliosearch*, scriptural or biblical-based research) – sola Scriptura, grounded truth theory analysis and expository paradigm. **The Solus Primus Scriptura Research Methodology** involves scripturally based research, which is a type of research that relies primarily only on first-hand evidence from the impeccable source of God's work, the Bible, as accurate, reliable, and inerrant source (Ilesanmi, Dele,

2023)7. All the evidence from this source is considered infallible and inerrant because it is directly from the author's mouth (God) and any other evidence outside the Bible is considered extra-biblio evidence.8 Thus, this methodology is relevant to this work because of the reliability and error-free nature of the Bible.

Grounded Truth Theory (GTT) is a research methodology developed by Dele Ilesanmi (2024). This methodology is grounded in biblical truth and reality, employing biblical principles, concepts, and data to develop a theory or model that explains a particular phenomenon, and evaluate existing theories and models to explain and interpret phenomena to deepen our understanding of God's word. This involves the collection of data and analysis of data to develop and evaluate a theory.

Grounded Truth Theory (GTT) principally concerns with or cover the following among others:

1. It is a methodology to research that is grounded in biblical truth and reality.
2. To test the validity of truth claims against biblical standard in all fields of study, their philosophies, principles, theories, doctrines, teachings, etc.
3. It provides a framework for collecting and analysing data, and for interpreting the results.

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[7] Op.cit. Ilesanmi, Dele A. "Jesus' Birth: The Impact of His Sonship and Divinityship on Humanity" This methodology is developed by Dele Ilesanmi in 2023.

[8] Ibid.

4. It emphasises the importance of biblical principles, concepts, and data in guiding the research process.
5. It concerns about how biblical principles can be applied appropriately to real life situations without any compromise of God's standard.
6. It is used to evaluate existing theories and develop new ones where necessary to explain a phenomenon. Thus, it can help to develop a theoretical framework.
7. The integration of biblical teachings with empirical data and observations.
8. Development of biblical-theological frameworks for understanding and interpreting phenomena.
9. Critical evaluation of existing research methodologies and theories from a biblical frame of reference and determine their relevance to biblical research.
10. It provides accurate approach through biblical and pneumatic or pneumagogical lens. This is important because the thoughts of God no one knows except the Spirit of God" (1 Cor. 2:11).

GTT is developed from biblical principles majorly found in 1 Thessalonians 5:21 that says "Prove all things; hold fast that which is good." (KJV). In Grounded Truth Theory Research Methodology, *validity truth testing* is essential to assess the accuracy and legitimacy of truth claims. This is explained here for a better understanding. Additionally, GTT uses *cross-reference validity* to evaluate and establish the truth claims. Cross-reference validity is an element of GTT. It refers to the accuracy, reliability, and consistency of a biblical text or principle in connecting to

other similar texts, which accurately express the same idea or the intended information. The *cross-reference validity* includes internal and external validity. The *Internal Validity* refers to the accuracy of cross-references within the Bible, while the External Validity refers to the accuracy of cross-references that link to external sources, such as other scriptures (e.g, the Qur'an), or other documents (e.g historical records, artefacts, or archaeological findings, etc.), publications, or databases. Hence, the GTT is relevant to our investigation.

Finally, the expository research explains the modes of discourse and systematic presentation of writing manner in reflection of all that is entailed in the research (Udo, 2011). The expository method of research aims to consolidate and clarify already-completed strategic research (Ottuh, John, 2014 cited Muehlhauser, 2014). The extra-biblio sources, such as Qur'an, Christian books, journals, and websites relevant to the study, are considered as secondary sources in this study.

CHAPTER ONE

THE BIBLE, JESUS AND SALVATION

The Bible begins its message with the account of creation, which was systematically done in six days through the spoken word of God. God created the entire universe – both the visible and the invisible –ex nihilo (out of nothing) through faith. In other words, God spoke by fiat and creation began (Gen 1:1, 3, 6, 9; Ps 33:6; Isa 40: 26; 42:5; John 1:3; Col 1:16). The Bible is the intention and message of God for humanity, and the only reliable or infallible, inerrant, and theopneustic book of the Christians. Creation is what makes Christians need the Bible's message and the Bible's message is about Jesus and salvation of humanity. God made us. The Bible says it, and we believe it as Christians. We are accountable to the Creator. When man turned from God (the Creator), he was under judgment and needed a Saviour. Today, God has given the Saviour to salvage us from the untoward judgement of God (Matt 1:21).[9] Jesus, the Saviour of sinners, came to seek and save and not to destroy (Luke 19:10). The purpose of Jesus, the Son of God, is very clear. He came to release sinners from the penalty and power of sins and to bring them into a state of eternal righteousness, blessedness, peace, and joy in God's presence (Luke 4:18–19; Acts 26:18). The Christian Church, of which Jesus is the head, is the only institution on earth whose first

[9] Unless indicated otherwise, all biblical passages in this article are quoted from the *King James Version* (KJV)

requirement of its members is that they acknowledge themselves as sinners who have offended God and are in need of His mercy and forgiveness. For instance, Jesus, when asked why he spent so much time with "tax collectors and sinners," stressed that the healthy do not need a doctor, but the sick do, and He came for the sinners, not the righteous (Matthew 9:12–13). The purpose is very clear. Jesus' birth is predicated on God's love for the alienated world to be saved to avert His judgement (John 3:16). The real mark of a Christian—the follower of Christ, the called-out one—is uncompromising truth plus uncompromising love. He came not to condemn the world but to show that the estranged world can be saved through Him (John 3:16–17).

According to Ilesanmi (2023), Jesus' assignment on earth is global, not parochial; it is supra-nationalistic, not nationalistic. Jesus is not an exclusivist. The supra-nationalistic salvation theory propounded by Ilesanmi lends more credence to the idea that Jesus is not an exclusivist but a globalist (an advocate of global salvation). The theory states that "the salvific mission of Jesus Christ is primordially and divinely global, primarily exclusive to the lost sheep of the House of Israel but graciously extended by God's love to the entire world (the Gentiles)." Ilesanmi opined that "though *the supranationalistic salvation theory* gives preference to the Jew, it does not exclude the Gentile" – the entire world. He proved further that:

> The Jews were the children of God by national adoption who were first to be filled with the doctrines and miracles of Christ, before the Gentiles,

> who were regarded as dogs—people without hope and God and who were not part of the promise *ab initio—but* by God's love and grace, they were grafted into the Spiritual House of Israel (John 3:16; Eph 2:12). Thus, the salvific mission of Jesus is not parochial, limited, local, or national but supranational; it goes beyond the borders of the nation of Israel, as confirmed by Acts 1:8. **"**But ye shall receive power; after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." What is more, Matthew 28:19 is another witness: "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." Mark gives his testimony in Mark 16:15: "And he said unto them, Go ye into all the world, and preach the gospel to every creature."[10]

Jesus' birth is a revelation of God's image—the visible birth of the invisible God (Col 1:15). It is a biblical incarnational theology to see God,

[10]For better understanding, see Ilesanmi, D. A. (2023). The Salvific Global Mission of Jesus: A Biblical and Apologetical Interpretation of Matthew 15:24. In: African Journal of Kingdom Education, vol.1, iss.2, no, pp.1-16, 2023.

through His Son, Jesus Christ, dwell among us in human form to reveal his eternal purposes to us (John 1:1, 14, 18; Col 1:15; 2:9; Heb 1:3). This implies that God reached out to humankind in love, and He wants us to reach back in return and get to know Him through His Son, Jesus Christ. We can love Him (God) with all our hearts if we accept and love His Son, Jesus. Jesus, the God-incarnate, is "God with us." This was prophesied by Isaiah the Prophet in the Old Testament (7:14) and quoted by Matthew (1:23) that Jesus, named "Emmanuel or Immanuel," means "God with us." This explains the fact that, in biblical incarnational theology, Jesus is God in human flesh. Thus, the birth of Jesus is the birth of God in human flesh, and the life of Jesus on earth was the life of Immanuel, God incarnate, revealing God's nature and works in all their beauty and glory (John 1:1, 14, 18; Col 1:15; 2:9; Heb 1:3). In biblical Christianity, we can say Christianity is a crutch given by God for spiritually crippled people like us—people who have gone astray and need to be reconciled to our Father in heaven.

CHAPTER 2

JESUS' SONSHIP AND DIVINITYSHIP (DIVINITY): A CHRISTOLOGICAL DEBATE

The contemporary Christological debate on Jesus' Sonship and Divinityship has posed a great challenge to many Christians. Many Christians are confused about whether Jesus is the Son of God and, at the same time, God, or are not even sure whether both are one personality or two. This is not new to scholars in the fields of theology and biblical Christian education. One of the theologians and Biblical Christian educators of our time, Dele Ilesanmi (2023), speaks about this when he writes:

> Right from the New Testament days to the present day, the question of who Jesus is generates conflicting views. The Pharisees and the Sadducees were confused about the personality and deity of Jesus Christ. The church and the people outside the church, the heathens, differ in their views.

Observing the understanding of the people of His time, including His disciples, about His real identity, as explained earlier in the introductory part, Jesus posed a Christological question to His disciples to elicit response from them as to their views about Himself whom they have been following for some time. There is a need reemphasise this here for a better understanding. Jesus asked: "Who do men say that I am?" (Mark

8:27; cf. Matt 16:13; Lk.9:18). The answers given by His disciples show that there is a great variety of opinions among the people: for example, "some say John the Baptist, others say Elijah, and others Jeremiah or one of the Prophets." Then, Jesus went on in His theological inquiry whether His own disciples who have been with Him for some time know Him or not. He asked them this question: "But whom say ye that I am?" (Lk 9:20; Mark 8:29; Mat.16:15).[11]

Indeed, this is this the main thrust of the matter. At least everyone has to give his own personal answer and make his own personal confession. When Jesus asked His disciples the question, "But who do you say that I am?" Peter responded and said, "You are the Christ, the Son of the living God" (Matt 16:16; cf. Mk 8:29; Lk 9:20). Jesus answered and said to Peter: "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven." (Matt 16:17). It should be noted here that we can only understand divine concepts when we receive direct revelation from God. Jesus pronounces Peter blessed because God had enlightened him by opening his eyes and heart of understanding to the great truth concerning Jesus. Peter did not arrive at the truth by logical reasoning or by human teachers. He did not get the question correctly by using head knowledge or theory but by divine revelation. There is one possible answer to the understanding of Jesus' sonship and divinityship: when God chooses to reveal this to us. We cannot get correct answers to any divine concepts except Jesus, the power

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[11] Ilesanmi, D. A. (2023). Jesus' Birth (1): Demystifying and Demythologizing the Great Mystery of a Great God. In: *ChristoPress: Journal of Christian Education and Biblical Research*

and wisdom of God (1 Cor 1:24), reveals or gives us the understanding. Jesus says this Himself: "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him* (Matt 11:27). In other words, Jesus declares Himself God here. Only God the Father fully understands the Son, the Lord Jesus, and only God the Son completely knows or understands God the Father because both are one—inseparable personalities (John 1:1, 14; 10:30; 14:9; 17:5; Phil 2:6; Heb 1:3). Hence, He says unequivocally that "I am the way, the truth, and the life; no one comes to the Father except through me" (John 14:6). To understand the Scripture or spiritual things, we need Jesus, the revelation of God (Lk 24:45; John 14:16–17; 1Cor 2:12, 16; cf. Isa 40:13; 54:13; John 16:13; Eph 1:17–18). Our education, great intellectual ability, and human wisdom are important but have nothing to do with spiritual understanding of God's Spirit giving understanding to man's spirit. What we need is now is not an extraordinary intellectual power but an extraordinary spiritual power—the ability to function—to understand God.

Furthermore, in his work, *The present-day Christological Debate,* the Professor of Practical Theology*,* Klaas Runia (1984), reveals the resolutions of two ecumenical councils: the Council of Nicea (AD 325) and the Council of Chalcedon (AD 451). The Council of Nicea declared that Jesus is the Son of God in the full sense of the word. Runia stated that the key word in its

confession was *homoousio*[12], i.e. Jesus is "of the same substance" with God the Father. For our understanding, according to Runia, the Council of Nicaea (AD 325) states:

> **I believe in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance (*homoousion*) with the Father, by whom all things were made.**

The Practical Theology Professor goes on to say that the Nicene Creed emphasises both Jesus' humanity and divinity: "Who... was incarnate by the Holy Spirit of the Virgin Mary, and was man." Thus, Jesus is "very God and very man," as the Council of Nicaea declared. This admission sparked yet another Christological discussion that led to yet another query: How do these two claims relate to one other? Can a human being be both God and man? Runia claims that the Council of Chalcedon (AD 451) provides a comprehensive response to these issues by referring to a single (divine) Person and two natures: a divine and a human nature:

> **We confess … one and the same Christ, Son, Lord, Only-begotten, to be acknowledged of two natures, *without confusion, without change, without division, without separation*; the**

[12] This is a non-biblical term, for a full account, see Gerald Bray (1984). *Creeds, Council and Christ*,

> **distinction of natures being in no wise done away because of the union, but rather the characteristic property of each nature being preserved, and concurring into one Person, … not as if Christ were parted or divided into two Persons, but one and the same Son and Only-begotten God, Lord, Jesus Christ.**

C.S. Lewis (1943, cited in *Defending the Faith: A Crash Course in Apologetics*) sets forth for his readers the simple trilemma by which Jesus confronts us all. "Once Jesus claimed to be God's Son, only three options remained: Jesus was either a liar, a lunatic, or the Lord." The questions we need to ask are: When we look at the record of Jesus' life, do we see the life of a liar? Do we see a lunatic? This author clarifies that "If you judge a tree by the fruit it bears, then the only possible conclusion one can come to is that Jesus was not a liar and was not a lunatic, but was telling the truth." The truth about the central statement of the Christology of the Ancient Church is that God becomes one with man: Jesus Christ "Very God and very man."

No doubt, **Jesus is the Exact God w**ho being the brightness of his glory, and the express (exact) image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high (Heb 1:3, cf 2Cor. 4:4; Col 1: 15).

CHAPTER 3

CHRISTIANITY AS A *METARELIGION*[13]: THE CONCEPTS OF JESUS' SONSHIP AND DIVINITYSHIP

Christianity and Christ cannot be separated—the two cannot be distinguished from each other. Christianity is all about Jesus Christ – it starts and ends with Him. Christianity is founded on the person, life, teachings, death, and resurrection of Jesus Christ. Jesus wasn't a German, an American, a Briton, or an African. He was Semitic—a Jew, a Middle Eastern carpenter II, but not for the Jews alone. He is for the entire world. Christianity is not a mere religion or philosophy but a *metareligion* (beyond religion) that hinges on the person of Christ—His sonship and divinityship. Thus, Christianity is defined as a monotheistic metareligious faith that centres on the person, life, teachings, death, and resurrection of Jesus, which provides accurate meaning and direction to life.

Metareligion is a new concept coined by this author, Dele Alaba Ilesanmi, to explain that Christianity is not a mere religion but a supernatural re*ligion* (beyond a mere earthly or worldly religion) because it is the only religion whose founder is alive. It is a supernatural religion that cannot be classified with other earthly religions. Meta-religion is a Christo-religion – the Christianity. It is a *meta-religion* because, unlike other religions, the personality behind this *meta-religion* (Christianity) is not of this world; He

[13] Metareligion is a new concept coined by this author, Dele Alaba Ilesanmi, to explain that Christianity is not a mere religion but a supernatural religion (beyond a mere religion).

is from above (John 8:23). Christianity is a representative of the Kingdom of God here on earth (in the world), but not of this world; hence, Christians have not been fighting for their God (John 18:36). Christianity represents the way, the truth, the life, the peace, and the light here on earth; anyone who is of the truth, peace and light must pay attention to the Person of Christ (Isa 9:6; John 8:12; 9: 5; 14:6; 18:37). Thus, Christianity can be seen as a "Person" or "belief" in an ultimate Reality. Christianity begins with Christ and ends with Christ. The word "Christianity" starts with the word "Christ." Similarly, "Christian" starts with "Christ." Thus, the word Christ-ian-ity is a three-morpheme word of three types of affixations: prefix (Christ), infix (ian), and suffix (ity). The suffix "ity" is belief in or the worship of God or God incarnate, or the way of life of the Christians in relation to their God, Jesus the Messiah, the Son of the living God. If religion is belief in a spiritual being or metaphysical reality, then Christianity, a *metareligion*, is belief in ultimate Reality (the Truth) or Jesus, the supernatural Reality.

The word "Christianity" is not native or indigenous to any race, black or white; it transcends any national colouration and identity; it is a global concept for true Kingdom seekers. Christianity is the worship of Christ—God incarnate, or God. Christianity (the worship of God the Christ) is the true and only way, the truth, and the life of all men. Hence, it is not a mere religion but a *metareligion*. There can be no Christianity without Christ. Christ is the foundation and causate of Christianity—the fulcrum upon which Christianity is built. Christianity is a *meta-religion* because only Jesus Christ, through whom it was originated by a *theopneustic*

homo Christocus[14] (a divinely inspired community of Christ's followers—the called-out ones), claims to be the Son of God and the revelation of God. Moreso, He is the only one who died and resurrected; no other religious leader has this capacity and uniqueness. He is not just a mere religious leader; He is a *meta-religious* leader. To be *meta-religi*ous is to be supernatural. If Christ had not been raised, our preaching and teaching about Him would have been useless, as would our faith (1 Corinthians 15:14, 17).

Furthermore, without the resurrection of Christ, Christians would have no message, and their faith would be worthless and without a valid foundation. This can be scripturally proven. This again lends more credence to Christianity as a *meta-religion*—beyond mere religion. Christianity is a *meta-religion* because everyone born of the Spirit or saved by God should see it as a conduit through which God blesses the entire world. Christianity is *meta-religion* because the causate, Jesus Christ, says, "I am the way, the truth, and the life; no one comes to the Father except through me" (John 14:6). Christianity, as a *meta-religion*, has no message beyond Christ. No doubt, the sonship and divinityship of Jesus Christ are central concepts in Christian biblical theology, emphasising the unique relationship between Jesus and God the Father vis-à-vis His incarnational identity. According to Christian belief, Jesus is considered the Son of God and God incarnate. He is God, who came from heaven in human flesh. He is the visible God of the invisible God who lives with us (Matt 1:23; John 1:1, 14; Col. 1:15).

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[14] This term, *theopneustic homo Christocus is coined by this author, Dele Alaba Ilesanmi, to mean* a divinely inspired community of Christ's followers—the called-out ones.

CHAPTER 4

JESUS' BIRTH: THE IMPACT OF HIS SONSHIP AND DIVINITYSHIP ON HUMANITY

Christology, according to Runia, does not mean anything to people of this age. He says we no longer think primarily in *ontological* categories, but contemporary thinking is towards *functional* Christology. Similarly, in his classic book, *The Christology of the New Testament*, Oscar Cullman writes, as cited by Ilesanmi (2023), that while the Greeks were more interested in an ontological Christology, the Jewish people were more interested in a functional Christology. Equally, today some people place a greater emphasis on the "deeds" or "actions" of Jesus Christ than His nature or being, and vice versa. The basic question, according to Runia, is not: "Who is Jesus Christ and what, therefore, has He done for us?" but rather: "What has He done and who, therefore, is He for us?" The birth of our Lord Jesus Christ has far-reaching impacts on humanity, proving further that His sonship and divinityship are real. In *Defending the Faith: A Crash Course in Apologetics,* it is declared that no single figure in human history has had a greater positive impact upon world civilisation than Jesus of Nazareth, the very God and very man. Thus, the following are considered impacts of Jesus' birth, among numerous others:

Jesus' impact on the salvation of humanity: The primary purpose of His birth as God's incarnation is to save humanity—the estranged world—and reconcile her to God. Jesus did this by dying on the cross. He came not

to condemn the world but to show that the estranged world can be saved through Him (John 3:16–17).

Jesus' impact on the status and dignity of women: "It is better to teach your dog than a woman," was an old rabbinic proverb. Jesus disagreed with this viewpoint, upholding the idea found in the Old Testament that both men and women were equally made in the image of God. It's true that one of the most frequent accusations levelled against Jesus was that he taught women. Women were prominent leaders in the early church, even though they were not pastors. The Roman emperor Constantine did not abolish the antiquated regulations that prevented women from choosing to stay unmarried until after he became a Christian. Jesus and his followers first championed women's dignity. If Jesus had not been born as God incarnate, what would have happened to women? Thank you, Jesus.

Jesus' impact on the value of human life: Jesus' disciples were the ones who pushed for equal legal protection for all human lives. Once more, it is evident that those who intervened to show love to the unwanted were Jesus' followers. Babies, whether born or not, were considered the property of their parents and may be disposed of as they pleased in pagan Rome. In ancient Rome, both new-born exposure and abortion were frequent procedures. However, Christians risked being arrested in order to save new-borns who were exposed, and some—like Basil—even opened homes for single mothers. Even though Christianity was still not recognised as a legitimate religion, Christians played a major role in forcing Rome to abolish infanticide and abortion in the third century. Only since the revival of paganism in the late modern era has Western culture once again started to discard the lives of infants it considers undesirable, particularly through abortion.

Jesus' impact on the sick, poor, and oppressed (Lk 4:18; cf. Isa 61:1-2): Jesus came because of the sick, the poor and the oppressed people who are physically and spiritually sick, poor, and oppressed (Matt 11:5; Mk 10:21; Lk 4:18; 7:22; 14:13, 21; Acts 10:38).

Jesus' impact on the emergence of civil liberties: Why is it that the countries most impacted by biblical Christianity seem to be the ones with the greatest flow of democracy and civil liberties? This is how history has always been. Indeed, there have been inquisitions and crusades (horrible acts that God will judge), but the reason these events stand out so much is because they appear to contradict the main message of Jesus' ministry so powerfully. The nations (England, Scotland, the Scandinavian states, Switzerland, and Holland) that were most impacted by Bible-based Reformation Christianity during the Protestant Reformation are also the nations where civil liberty became most valued. Whatever you may think of the American Revolution, many in England even referred to it as the "Presbyt erian Rebellion" because they believed it was a natural extension of the civil liberty values that the Reformed churches in this country fostered.

Jesus' impact on the rise of science: Examine the scientific revolution once more. The Bible was the first. Theology has been referred to as the mother or queen of the sciences. Philosophy is born out of theology, science is born out of philosophy, and technology is born out of science. It's obvious that theology is the sciences' great-grandmother. The trivium (grammar, logic, and rhetoric) and quadrivium (arithmetic, geometry, music, and astronomy) of the classical liberal arts were used in higher education throughout Europe in the High Middle Ages. Theology was dubbed the "queen of the sciences" in this context. In the Middle Ages, theology was therefore seen as a science. In the Middle Ages, theology

was therefore seen as a science. So how was it "queen of" the other sciences and so superior to them? It was recognised in mediaeval institutions that every field of study needed a general standard. The Bible served as that benchmark. The Bible was seen as the ultimate source of truth; therefore, theology developed into the accepted norm that other academics had to follow. The intellectuals of the day correctly observed that one's perspective on God and the Bible has an impact on all other aspects of life. A scholar's worldview and how he approaches philosophy and other subjects are shaped by his theology. The Bible is the magnificent source of knowledge that underpins all other knowledge, making theology the "queen of the sciences." The Bible and theology (religion) are essential to philosophy because philosophy has no material without the Bible and theology.

CHAPTER 5

DIVINITY QUESTIONS: THE SONSHIP OF JESUS AND THE FATHERHOOD OF GOD

There is no doubt about the sonship of Jesus, given the avalanche of biblical evidence. This belief is well-rooted in the New Testament of the Bible. However, the Old Testament is not passive about this. The book of Isaiah speaks about the Sonship of Jesus' Christ (7:14; 9:6). The book of Jeremiah calls Him "a righteous Branch" (23:5–6; 33:15–16). Let us compare other Scriptural texts associated with and harbingered the sonship of Jesus Christ in the Old Testament (Isa 4:2; 9:7; 11:1-5; 32:1-2; 52:13; 53:2; Zech 3:8; 6:12-13; Isa 40:9-11; 53:10; Jer 22:3; 23:6; 30:3, 9; 31:27, 31-38; 33:14-16; Dan 9:24; Hos 3:5; Amos 9:11; Zech 9:9; Ps 72:1-2; 80:15; Jer 22:15, 30; Ezek 17:2-10, 22-24; 34:29; etc). The biblical references that highlight Jesus' sonship in the New Testament are more copiously explicit: Matthew 3:17; Mark 1:1**;** John 1:14**;** 3:16, 18; 5:18; 10:30; 20:17; 2Cor 1:19**;** Heb 1:5, 6; 4:14**;** 1Jn 1:3**; 4:9;** 2Jn 1:3**. The fatherhood of God in Jesus, His Son, is obvious given the following Bible passages, among many others:** Matt 11:27; 16:17; 17:5; Mark 14:36**;** John 3:35; 5:18–27; 8:38; 10:15, 17, 30, 38; 14:31a**; 15:9–10;** 24**,** 26**; Rom** 15:6**; Col** 1:3; 13 Revv 1:5–6; **and** Rev 3:5**,** 21**.**

Divinityship

The divinityship or deityship of Jesus can be theologically and scripturally proved. The equaliser divinity of the Trinity makes Jesus God. Even though Jesus is the Son of His Father—God—the first in the Trinity, He

is equal with Him because He has the very nature of God. Paul writes in Philippians 2:6 that Jesus "Who, being in the form of God, thought it not robbery to be equal with God". "Being in the form of God"—the Greek here can mean only one possible thing: Christ has the very nature of God. Jesus is called God in many other places in the Bible. The following Bible passages confirm that: Isa 9:6; John 1:1; 20:28–29; Acts 20:28; Rom 9:5; Titus 2:13; Heb 1:8; 1 John 5:20. In addition, there are many other scriptural texts that indicate that Christ is God (Matt 1:23; 2:11; 3:17; 10:37; 11:27; 12:8; 14:33; 18:20; 22:41-45; 28:17, 19, 20; John 5:17-26; 8:19; 9:38; 10:30-33; 11:25; 14:7, 10, 23; 17:1-5; Acts 3:14-15; Rom 1:7; 8:9-10; 1 Cor 8:6; 2 Cor 4:4; 13:14; Eph 3:17-19; Col 1:15-17; 2:9; 1 Thess 1:1; 1 Tim 1:1; 3:16; Heb 1:3, 10, 12; 1 Pet 3:15; 1 John 1:3; 2:22; Rev 1:4-5, 8 (with Rev 22:12-13); Rev 1:17; 5:8, 13, 14; 19:16; 21:6). What is more, there is copious evidence that proves the Divinityship or Deityship (divinity or deity) of Jesus Christ in the Bible. This is here theologised and explained through the questioning technique.

ANALYSIS OF GROUNDED TRUTH THEORY (DIVINITYSHIP) QUESTIONS

This Grounded Truth Theory involves *validity truth testing* and *cross-reference validity Analysis* to evaluate the truth claim that Jesus is God, utilising GTT or Divinity questioning.

1. **Is Jesus God?** 1 Timothy 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world,

received up into glory. Other relevant passages are Zechariah 12:10; Thessalonians 5:18; Hebrews 1:8;

2. **What is the meaning of the name "Jesus"?** According to Matthew 1:21 and Luke 1:31, the angels revealed the name Jesus to Jesus' earthly parents, Joseph and Mary: "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matt 1:21); "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS." (Luke 1:31); and "… when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb." (Luke 2:21). The name Jesus means "Yahweh saves" or "Yahweh is salvation." Yeshua is the name transliterated from Hebrew and Aramaic. This word is a compound of the verb yasha, which means "rescue," "deliver," or "save," and the letter ya, which stands for Yahweh, the name of Israel's God (Exodus 3:14). *The Hebrew name Yeshua is spelled Joshua in English. However, the name Yeshua becomes Iēsous when it is translated from Hebrew into Koine Greek, the original language of the New Testament. The name Iēsous became Jesus in English. That is why Yeshua and, by extension, Joshua and Jesus signify that "the Lord is salvation" or that "Yahweh saves. We can simply say "Jesus" is the Greek equivalent* of the Hebrew name "Joshua" in the Old Testament (Num. 13:16), which means *Jehovah the Saviour,* or the *salvation of Jehovah.* **Thus, Jesus is not only a God-man but Jehovah, and not only Jehovah but Jehovah is our salvation.** He is our Saviour who brings us into rest (Heb. 4:8; Matt. 11:28–29). The angel made this public announcement that Jesus, our God in flesh, the Saviour of the world, is born this day: "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall

be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." (Luke 2:10–11; cf. 1 John 4:14; 1 Timothy 4:10).

3. **What is the meaning of the name "Immanuel or Emmanuel"?** Matthew 1:21 is very clear about the meaning of this name: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." Here, Matthew cited Isaiah 7:14, which says, "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." To prove that the birth, life, death, and resurrection of the Lord Jesus Christ are firmly rooted in Old Testament prophecy, Matthew cites the Old Testament nearly 50 times. It should be noted that the name "Immanuel" is the same as "Emanuel." "Emmanuel" is an alternate spelling of the name "Immanuel," which comes from the Septuagint, the Greek translation of the Hebrew Old Testament. "Immanuel," spelled with an *"I,"* is the translation of the original Hebrew name into the English name "Emmanuel," spelled with an "E." The name means "God with us."
4. **Why did Thomas call Jesus "My Lord and my God" in John 20:28?** In this passage, Thomas exclaims, "My Lord and my God!" (Greek: "Ὁ Κύριός μου καὶ Ὁ Θεός μου" - "Ho Kyrios mou kai ho Theos mou"). This declaration is significant for several reasons:

    - *Acknowledging Jesus' divinity*: By calling Jesus "my God," Thomas recognizes Jesus' divine nature, acknowledging Him as the Son of God.

- *Expressing worship and devotion*: Thomas' statement is an expression of worship, demonstrating his willingness to submit to Jesus as his Lord and God.
- *Contrast to earlier doubts*: Earlier, Thomas had doubted Jesus' resurrection (John 20:24-25). Now, he openly declares his faith, demonstrating a significant transformation.
- *Fulfillment of Old Testament prophecy*: Thomas' declaration echoes the prophecy in Psalm 35:23, "My Lord and my God" (in Hebrew, "Adonai" and "Elohim"), highlighting Jesus' fulfillment of Old Testament prophecies.

5. **Why did Jesus receive worship from angels and human beings when God is the only One to be worshipped?** (Exo 20:1-6; 34:14; Matt 4:10) Does that mean Jesus is God? The following passages answer these questions: the three wise men worshipped Jesus: "And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." (Matt 2:11). It should be noted here that when the wise men (magi) saw Mary, the mother of Jesus, they did not worship her but prostrated to worship the young child, Jesus, instead and gave him gifts. This is quite insightful! Jesus' disciples worshipped Him (Matt 14:33; 28:17); and even the angels of God worshipped Jesus (Heb 1:6). Thus, Jusus is God. Jesus also received worship from human beings. Jesus received worship from various individuals and groups during His earthly ministry and after His resurrection. Here are some examples those who worshipped Jesus:

Worship by Humans

- ✓ The Magi (Matthew 2:1-12): The wise men from the East worshiped Jesus as a newborn, recognizing Him as the King of the Jews.
- ✓ A leper (Matthew 8:2): A leper worshiped Jesus after being healed, demonstrating his gratitude and recognition of Jesus' divine authority.
- ✓ A ruler (Matthew 9:18): A ruler worshiped Jesus, asking Him to raise his daughter from the dead.
- ✓ A woman (Matthew 15:22-28): A Canaanite woman worshiped Jesus, calling Him "Lord" and "Son of David," and asking for healing for her daughter.
- ✓ The disciples (Matthew 14:33): After Jesus walked on water, the disciples worshiped Him, saying, "Truly you are the Son of God."

Worship after the Resurrection

- ➢ The women at the tomb (Matthew 28:9): The women who discovered Jesus' empty tomb worshiped Him after He appeared to them.
- ➢ The disciples (Matthew 28:17): When Jesus appeared to the disciples after His resurrection, they worshiped Him, although some doubted.
- ➢ Thomas (John 20:28): As I mentioned earlier, Thomas worshiped Jesus, saying, "My Lord and my God!"

❖ **Jesus received worship for the following reasons, among others**:

- *Jesus' divine nature*: As the Son of God, Jesus shares in God's divine nature (Hebrews 1:3, John 1:1-14). Worshiping Jesus is not a contradiction, but rather an acknowledgment of His divinity.
- *Jesus as the agent of creation*: Jesus is the one through whom God created the world (John 1:3, Colossians 1:15-16). As the Creator, Jesus is worthy of worship.
- *Jesus' role as the Messiah*: As the Messiah, Jesus is the ultimate ruler and King of kings (Revelation 19:16). Worshiping Jesus is a recognition of His authority and dominion.
- *Old Testament precedent*: In the Old Testament, agents of God, such as angels and prophets, were sometimes worshiped as representatives of God (e.g., Joshua 5:13-15, Revelation 19:10). Jesus, as the ultimate representative of God, receives worship as a demonstration of His divine authority.

❖ ***This worship of Jesus implies that***:

- *Jesus' equality with God*: Jesus receiving worship from angels underscores His equality with God the Father (Philippians 2:5-11).
- *Jesus' role in the Godhead*: Jesus' reception of worship highlights His unique role within the Trinity, demonstrating His divine nature and authority.

- *Worshiping Jesus in the present*: As believers, we can worship Jesus alongside the angels, acknowledging His divinity and authority in our lives.

6. **Why Jesus is called the First and Last while God says I am the First and the Last?** "Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God" (Isaiah 43:10; 44:6, 8; 45:5-6, 18, 21, 22; 46:9; cf. Deut 32:39; Isa 41:4). Jesus claimed the same title here: He claimed to be God (Rev 1:8, 17; 2:8; 22:13). How can we have two firsts and two lasts? This also proves the divinityship of Jesus.
7. **Does Jesus God incarnate?** Who was the Word that became flesh in the book of John? "In the beginning was the Word, and the Word was with God, and the Word was God." (1:1) "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (1:14). It is clear that the "Word" here is Jesus. In other words, if we put "Jesus" where we see "the Word" in the above passages, What we are going to have is: "In the beginning was JESUS, and JESUS was with God, and JESUS was God." (1:1) "And JESUS was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." (1:14). Without any doubt, John 1:1 and 14 encapsulate the sonship and divinityship of Jesus. If Jesus is God incarnate, those who hope for salvation from other gods will hope in vain. For Jehovah is the only salvation (Matt 1:21; cf. Acts 4:12). God cannot give His glory to any other person (Isa 42:8) except Himself, Jesus Christ (John 1:14).

8. **Why is Jesus called God when we have only one God?** Isaiah calls Jesus "The Mighty God": "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isa 9:6). His earthly mother, Mary, calls Him "God my Saviour" (Luke 1:47); John calls Him "the Saviour of the world" (4:42); Paul calls Him "the power of God for salvation" (Rom 1:16); "God our Saviour" (1Tim 2:3); "the living God and Saviour of all men who believe" (1Tim 4:10); "great God and Saviour" (Titus 2:13). This is what God calls Himself in Isa 49:26; 60:16.
9. **Why does Jesus use "I am," the name that is strictly meant for God?** Jesus emphatically and plainly says I am the only way to avoid dying in one's sins. He says, "…if you do not believe that I am he, you will die in your sins" (John 8:24, 58). He says further that He is the only one that has the capacity to save and to set free (John 8:36). The only way to avoid dying in one's sins is to believe in the Son, the only assurance for everlasting life (John 3:36). Here again, Jesus claims to be both God and the Son of God. God is "I Am" and Jesus is "I Am" (Exo 3:14; Isa 43:10; John 8:24). Thus, Jesus is God, God incarnate.
10. **Why did the Pharisees attempt to kill Jesus?** Jesus claimed to be equal with God (John 5:18; 10:30-33 cf. Col 1:15, 17; Phil 2:6).
11. **Who owns the church: God or Jesus?** Let us examine this passage: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed *the church of God, which he hath purchased with his own blood* (Acts 20:28, emphasis mine). Comparing this with the statement of Jesus here: "And I say also unto thee, That thou art Peter, and upon this rock I will build *my church*; and the gates of

hell shall not prevail against it." (Matt 16:18; cf. Col 1:18). Let us take note of *the church of God, which he hath purchased with his own blood* (Acts 20:28), and "my church" (Matt 16:18). There is no doubt that Jesus is God. Jesu redeemed or bought the church with His blood (1Cor 6:19-20; Eph 1:7; 1P 1:18–19).

12. **Why Jesus, the King of the Jews (Israel), and God, the King of Israel?** Can we have two kings in a kingdom? (John 1:49). Jesus' Kingdom is not limited to Israel; hence, He is the King of kings and Lord of lords (Rev 19:16; cf. Deut 10:17; Ps 136:2–3; Dan 2:47; 1 Tim 6:15).
13. **Who created the world—all things?** God created all things from the beginning (Gen 1). Jesus was not part of creation. According to the book of Colossians, He existed before creation, and through Him all things were brought into existence:

> 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist. 18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the pre-eminence (Col 1:16-18; cf. John 1:1-3; 17:5). Without Jesus, our God, not one thing was made that was made. No one created Jesus; He is one of the Trinity but through Him creation came into existence; He is the Source, the Origin of creation (cf. Rev 3:14). In Genesis 1:1, God is said to have created the heavens and the earth. In John 1:3, Jesus is described as the Word through whom all things were made.

Colossians 1:15-17 also states that Jesus is the creator of all things. Thus, God is Jesus and Jesus is God.

14. **Does God die? And why Jesus is called Everlasting Father (Isa 9:6; cf. John 3:36)?** It means Jesus is God. He died as God incarnate and resurrected to be alive forever.
15. **Why does Jesus receive Prayers?** Jesus Christ receives prayer, which is only to be addressed to God (John 14:13–14; Acts 7:59–60; 1 John 5:13–15) because He is God.
16. **Why Jesus Christ possesses the incommunicable attributes of God, those unique to Him?** For example, Scripture reveals Christ to be eternal (Mic. 5:2; Isa. 9:6), omnipresent (Matt. 18:20; 28:20), omniscient (Matt. 11:23; John 16:30; 21:17), omnipotent (Phil. 3:21), immutable (Heb. 13:8), sovereign (Matt. 28:18), and glorious (John 17:5; 1 Cor. 2:8; cf. Isa. 42:8; 48:11, where God states that He will not give His glory to another).

✓ ***Incommunicable Attributes***

These are those attributes that are unique only to God and cannot be shared with humans. They include:

1. *Eternity*: Existing outside of time, with no beginning or end.

2. *Immutability*: Unchanging and unchangeable in nature and character.

3. *Omnipotence*: All-powerful, with unlimited power and authority.

4. *Omniscience*: All-knowing, with complete knowledge of all things.

5. *Omnipresence*: Present everywhere, with no limitations of space or time.

6. *Omnicreation:* Creation of all things: God is the creator of all things, visible and invisible, material and immaterial, emphasising His role as the ultimate source of all existence. This *Omnicreation* concept is coined by this author

✓ ***Jesus possesses these incommunicable attributes because:***

- *He is the Son of God*: As the Son of God, Jesus shares in God's divine nature (John 1:1-14, Hebrews 1:1-3).
- *He is co-equal with God*: Jesus is considered equal with God the Father, having the same divine attributes (Philippians 2:5-11, Colossians 1:15-17).
- *He is the Creator*: As the Creator, Jesus possesses the same attributes as God the Father, including eternity, omnipotence, and omniscience (John 1:3, Colossians 1:15-17).

Biblical Evidence

Scriptures that demonstrate Jesus' possession of incommunicable attributes include, among others:

- John 1:1-3: Jesus is described as the eternal Word, existing with God from the beginning.
- Hebrews 1:10-12: Jesus is said to be immutable, unchanging, and the same yesterday, today, and forever.
- Matthew 28:18: Jesus claims all authority in heaven and on earth, demonstrating His omnipotence.
- John 16:30: Jesus is shown to possess omniscience, knowing all things.

17. **Why Jesus Christ does or did the works that only God can do?** He created all things (John 1:3; Col. 1:16), sustains the creation (Col. 1:17; Heb. 1:3), raises the dead (John 5:21; 11:25–44), forgives sin (Mark 2:10; cf. v. 7), and His word stands forever (Matt. 24:35; cf. Isa. 40:8).

CHAPTER 6

QUR'ANIC POSITION ABOUT JESU

Jesus (Arabic: عيسى, ʿĪsā) is regarded as one of God's most signifi cant prophets in the Quran. The Qur'an called Jesus the Word of God (Q An-Nisa 4:171; Q At-Tahrim 66:12 (Arabic: الله كـ لمة, Kalimat Allāh); the Spirit of God (Q 4:171; Q 66:12); and
the Son of Mary (Arabic: مريم, Maryam), and the Messiah (Arabic: المسيح, al-Masīḥ). The Quran claims that Mary gave birth to Jesus miraculously and without a fa ther. God sent Jesus to lead the children of Israel to validate the books of Torah and Psalms, the earlier written texts.

According to legend, Jesus was a kind man who worked numerous mira cles, such as healing the ill, rising the dead, and calming storms. The Quran makes it clear that Jesus was a human prophet, even though He came from God, rather than a divine one. The Qur'an reject the Trinity and sonship of Jesus. In addition, the Qur'an's stand is that Jesus was not crucified but rather was exalted by God to paradise. According to the Qur'an, Jesus will make a triumphant return to Earth at the end of time, bringing justice and subduing the powers of evil. The messianic figure known as the Mahdi, who will lead the faithful and set the stage for the Day of Judgement. It is believed that Jesus was not crucified or killed (Q 4:157-158). In summary, Qur'an teaches that:

- Jesus was born through the Holy Ghost (Q 19:16-21). [**Meaning: Jesus is God incarnate**]
- When Maryam (Mary) conceived by the Holy Spirit she was taken to Bethlehem valley about 4-6 miles from Jerusalem. That is, Jesus was born in Bethlehem (Q 19:22). [**Meaning: Jesus is God incarnate**]
- The angel announced that Jesus is a Messiah who He will be honoured here on earth and in heaven. He will be near to (a friend of) God (Q 3:45). [**Meaning: Jesus is eternal**]
- Jesus is born as a Sign for mankind and Mercy (Q 19:21). [**Meaning: Jesus came to save humanity**]
- Jesus is the Word of God and the Spirit of God (Q 4:171; 66:12). [**Meaning: Jesus is God incarnate**]
- God saved Jesus from being crucified. He was not killed but God raised His body and soul to Himself to heaven (Q 3:55; 4:157-158). [**Meaning: Jesus was raised by the power God after His physical death because His soul cannot be killed. He has power of death**]
- Jesus was raised by God and those who follow (worship) Him will be superior to those who reject Him (Q 3:55) [**Meaning: Jesus is God to be worshipped**]
- Jesus is a great Physician (Doctor, Healer), Creator, Giver of life, Life and Resurrection (Q 3:49). [**Meaning: Jesus is God who never falls sick but healed the sick. He has power over sickness**]

- The Qur'an prophesies that Jesus will return to Earth before the Day of Judgment (Q 43:61). [**Meaning: Jesus is coming back again**]
- He will come as a judge and will break the cross and kill the Antichrist (Dajjal) (Q 43:61). [**Meaning: Jesus is God who will judge all**]
- Jesus is considered a righteous servant (prophet) of God (Q 19:30). [**Meaning: Jesus is blameless and sinless**].
- He is said to have been given the Gospel (Injeel) as a revelation which should be used as a standard of judgement (Q 5:46). [**Meaning: Jesus is God's revelation**]
- Jesus was born by Virgin Mary, He died, and raised alive (resurrected) by God (Q 19:33; cp. Q 3:55; 4:157-158). [**Meaning: Jesus is alive forever**]

The Names and Titles of Jesus in Qur'an

The Qur'an, the sacred book of the Muslims, recognises Jesus, the Son of Mary, and places Him above any other servants of God. The names and titles ascribed to Jesus in the Qur'an are listed below:

- **Isa (Jesus):** The most common name used for Jesus in the Qur'an is "Isa," which is derived from the Aramaic "Yeshua." It signifies his human nature and his role as a Messenger of God

- Jesus is Isa ibn Maryam (Jesus son of Mary) and Messiah or "Al-Masih," which means "The Messiah." (Q Al-Imran 3:45); Q An-Nisa 4:157, 171; Q Al-Ma'idah 5:17, 75), etc.
- Jesus is the Word of God (Kalimatullah): Jesus is described as "Kalimatullah," which translates to "The Word of God." (Q Al-Imran 3:45; Surah An-Nisa (4:171).
- Jesus is the Spirit of God (Ruhullah) (Q An-Nisa 4:171).
- Jesus is regarded as a Messenger of God (Rasulullah) (Surah An-Nisa 4:157; Q Al-Ma'idah 5:75).
- Jesus is the Servant of God (Abdullah) (Q Maryam 19:30).
- Jesus is **The Prophet of God (Nabiullah)** (Q 3:49, 5:75)
- Jesus is a Messenger to the Children of Israel (Q 3:49)

CHAPTER 7

BABLICAL POSITION ABOUT JESUS

The entire Bible is about Jesus. Its position about Jesus is very clear. The Bible teaches that: "In the beginning God created the heaven and the earth." (Gen 1:1). John gives us a clearer picture of this God that created the heaven and the earth when he writes:

> **In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made (1:1-3) … And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (1:14)**

Additionally, God is "I Am" and Jesus is "I Am" (Exo 3:14; Isa 43:10; John 8:24, 58). Jesus is the second Person in the Trinity: God the Father, God the Son, and God the Holy Spirit (Matt 28:19; 1John 5:7), the Mighty God (Isa 9:6), Jesus is Emmanuel, meaning, God with us (Matthew 1:23), Almighty (Rev. 1:8; Mt. 28:18), The Everlasting Father (Isa 9:6), Beginning and the End (Rev 22:13), the Alfa and Omega (Rev 1:8; 22:13), First and Last (Rev. 1:17; 2:8; 22:13), the Creator of all things (John 1:3), Author of Life (John 14:6; Col. 3:4), Captain of Salvation (Heb. 2:10), Saviour (Isa 60:16 Matt 1:21; Luke 2:11;Eph. 5:23; Titus 1:4;

3:6; 2 Pet 2:20), the I Am: (Exodus 3:14; John 8:58), King Eternal (1 Tim. 1:17), Lord of All (Acts 10:36), Resurrection And Life (John 11:25), Word of God (John 1:1, 1John 5:7-8; Rev 19:12-13), My Lord and my God (John 20:28), God my Saviour (Luke 1:47); great God and Saviour" (Titus 2:13); etc.

Furthermore, the Word of God is a mystery. The Bible says unambiguously that Jesus is God when Paul writes:

> **And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory (1 Timothy 3:16)**

Again, the Bible teaches that Jesus is a Son of God, yet He is God: "But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom" (Heb 1:8).

The Names and Titles of Jesus in the Bible

There are over 200 names and titles of Christ found in the Bible and each of these names carries profound significance. These names not only identify Him as a God but also reveal His nature, qualities, and

relationship with humanity. Some of these names are listed below alphabetically with scriptural references.

Adam: (1 Corinthians 15:45)

Advocate: (1 John 2:1)

Almighty (Rev. 1:8; Mt. 28:18)

Alpha And Omega: (Revelation 1:8; 22:13)

Amen (Rev. 3:14)

Apostle of Our Profession (Heb. 3:1)

Arm of the Lord: (Isaiah 51:9)

Atoning Sacrifice for Our Sins (1 John 2:2)

Author and Finisher of Our Faith: (Hebrews 12:2)

Author and Perfecter of Our Faith (Heb. 12:2)

Author of Life (John 1:3)

Author of Salvation (Heb. 2:10)

Beginning and End (Rev. 22:13)

Beginning of Creation of God: (Revelation 3:14)

Beloved Son: (Matthew 12:18)

Blessed and Only Potentate: (1 Timothy 6:15)

Blessed and Only Ruler (1 Tim. 6:15)

Branch: (Isaiah 4:2)

Bread of God (John 6:33)

Bread of Life (John 6:35; 6:48)

Bread of Life: (John 6:35; 6:48)

Bridegroom: (Matthew 9:15)

Capstone (Acts 4:11; 1 Pet. 2:7)

Captain of Salvation: (Hebrews 2:10)

Chief Cornerstone (Eph. 2:20)

Chief Cornerstone: (Ephesians 2:20)

Chief Shepherd (1 Pet. 5:4)

Christ (1 John 2:22)

Christ of God: (Luke 9:20**)**

Consolation of Israel: (Luke 2:25)

Cornerstone: (Psalm 118:22)

Counsellor: (Isaiah 9:6)

Creator: (John 1:3)

Dayspring: (Luke 1:78)

Deliverer (Rom. 11:26)

Desire of the Nations: (Haggai 2:7)

Door: (John 10:7)

Elect of God: (Isaiah 42:1)

Emmanuel: (Matthew 1:23; Isaiah 9:6)

Eternal Life (1 John 1:2; 5:20)

Everlasting Father (Isa. 9:6)

Faith and True Witness (Rev. 3:14)

Faithful and True (Rev. 19:11)

Faithful Witness (Rev. 1:5)

First and Last (Rev. 1:17; 2:8; 22:13)

First Begotten: (Revelation 1:5)

Firstborn from the Dead (Col 1:18; Rev. 1:5)

Firstborn Over All Creation: (Col 1:15)

Forerunner: (Hebrews 6:20)

Gate (John 10:9)

Glory of the Lord: (Isaiah 40:5)

God (John 1:1; 20:28; Heb. 1:8; Rom. 9:5; 2 Pet. 1:1;1 John 5:20; Etc.)

Good Shepherd (John 10:11, 14)

Good Shepherd: (John 10:11, 14)

Great God and Saviour" (Titus 2:13)

Great High Priest (Heb. 4:14)

Great Shepherd (Heb. 13:20)

Head of the Church (Eph. 1:22; 4:15; 5:23)

Head of the Church: (Ephesians 1:22; 4:15; 5:23)

Heir of All Things (Heb. 1:2)

High Priest (Heb. 2:17)

High Priest: (Hebrews 2:17)

Holy and True (Rev. 3:7)

Holy One: (Acts 3:14; Psalm 16:10)

Hope (1 Tim. 1:1)

Hope of Glory (Col. 1:27)

Horn of Salvation (Luke 1:69)

I Am: (Exodus 3:14; John 8:58)

Image of God (2 Cor. 4:4; Col 1:15)

Jehovah: (Isaiah 26:4)

Jesus Christ (Matthew 1:1, Mark 1:1, John 1:17)

Jesus of Nazareth: (Matthew 21:11)

Jesus: (Matthew 1:21)

Judge of Israel: (Micah 5:1)

Judge: (Acts 10:42; 2 Timothy 4:8)

King Eternal (1 Tim. 1:17)

King of Israel (John 1:49)

King of Kings (1 Tim 6:15; Rev. 19:16)

King of Kings and Lord of Lords: (1 Timothy 6:15)

King of Saints

King of the Ages (Rev. 15:3)

King of the Jews (Mt. 27:11)

King: (Zechariah 9:9)

Lamb (Rev. 13:8)

Lamb of God (John 1:29)

Lamb of God: (John 1:29)

Lamb Without Blemish (1 Pet. 1:19)

Last Adam (1 Cor. 15:45)

Lawgiver: (Isaiah 33:22)

Leader and Commander: (Isaiah 55:4)

Life (John 14:6; Col. 3:4)

Light of the World (John 8:12)

Light of the World: (John 8:12)

Lion of the Tribe of Judah (Rev. 5:5)

Living One (Rev 1:18)

Living Stone (1 Pet. 2:4)

Lord (2 Pet 2:20)

Lord [yhwh] Our Righteousness (Jer. 23:6)

Lord of All (Acts 10:36)

Lord of Glory (1 Cor 2:8)

Lord of Lords (1 Tim 6:15; Rev 17:14; 19:16)

Man from Heaven (1 Cor. 15:47)

Man of Sorrows: (Isaiah 53:3)

Mediator of the New Covenant (Heb. 9:15)

Mediator: (1 Timothy 2:5)

Messenger of the Covenant: (Malachi 3:1)

Messiah: (Daniel 9:25; John 1:41)

Mighty God: (Isaiah 9:6)

Mighty One: (Isaiah 60:16)

Morning Star: (Revelation 22:16)

Nazarene: (Matthew 2:23)

Offspring of David (Rev. 22:16)

Only Begotten Son of God (John 1:18; 1 John 4:9)

Our Great God and Saviour (Titus 2:13)

Our Holiness (1 Cor. 1:30)

Our Husband (2 Cor. 11:2)

Our Passover: (1 Corinthians 5:7)

Our Protection (2 Thess. 3:3)

Our Redemption (1 Cor. 1:30)

Our Righteousness (1 Cor. 1:30)

Our Sacrificed Passover Lamb (1 Cor. 5:7)

Power of God (1 Cor. 1:24)

Precious Cornerstone (1 Pet. 2:6)

Prince of Kings: (Revelation 1:5)

Prince of Life: (Acts 3:15)

Prince of Peace (Isa. 9:6)

Prince of Peace: (Isaiah 9:6)

Prophet (Acts 3:22)

Redeemer: (Job 19:25)

Resurrection and Life (John 11:25)

Revelation 19:16)

Righteous Branch (Jer. 23:5)

Righteous One (Acts 7:52; 1 John 2:1)

Rock (1 Cor. 10:4)

Rock: (1 Corinthians 10:4)

Root of David (Rev. 5:5; 22:16)

Rose of Sharon: (Song of Songs 2:1)

Ruler of God's Creation (Rev. 3:14)

Ruler of the Kings of the Earth (Rev. 1:5)

Saviour (**Matt 1:21; Luke 2:11;Eph. 5:23; Titus 1:4; 3:6; 2 Pet 2:20**

Seed of Woman: (Genesis 3:15)

Shepherd and Bishop of Souls: (1 Peter 2:25)

Shiloh: (Genesis 49:10)

Son of David (Lk. 18:39)

Son of God (Matthew 16:16, Mark 1:1, Luke 1:35; John 1:49; Heb. 4:14)

Son of Man (Matthew 8:20; Mark 2:10; Luke 19:10; John 5:27)

Son of the Blessed: (Mark 14:61)

Son of the Most High God (Lk. 1:32)

Source of Eternal Salvation for All Who Obey Him (Heb. 5:9)

Sun of Righteousness: (Malachi 4:2)

The Visible God (Image) of the invisible God (Col 1:15)

The Just One: (Acts 7:52)

The One Mediator (1 Tim. 2:5)

The Stone the Builders Rejected (Acts 4:11)

True Bread (John 6:32)

True God: (1 John 5:20)

True Light (John 1:9)

True Vine (John 15:1)

True Vine: (John 15:1)

Truth (John 1:14; 14:6)

Way (John 14:6)

Way, Truth, Life: (John 14:6)

Wisdom of God (1 Cor. 1:24)

Witness: (Isaiah 55:4)

Wonderful Counsellor (Isa. 9:6)

Word of God (John 1:1, 1John 5:7-8; Rev 19:12-13)

Word of Life: (1 John 1:1)

CHAPTER 8

A COMPARATIVE ANALYSIS OF JESUS' DIVINITY IN BOTH THE QUR'AN AND THE BIBLE

Jesus' true identity as a deity or divinity can be examined and established through His conception, Virgin Birth, and names, which the Bible and the Qur'an attest to. The Virgin Birth of Jesus and the concept of His Name ("The Word of God" and "The Spirit of God") are the main thrust of the discussion here to establish the veracity of Jesus' true identity as God incarnate as entrenched and attested to by the Qur'an and the Bible.

The Qur'anic and Biblical Conception of the Virginal Conception and Birth of Jesus

The true identity of Jesus Christ can be mirrored through His virgin conception and birth. Jesus was conceived miraculously in the womb of the Virgin Mary by the power of the Holy Spirit without any sexual intercourse. This is called virginal conception of Jesus which led to His virginal birth by which the the eternal Son of God through the Word of God by the power of the Spirit of God became incarnate as fully human and consubstantial with God. He was born of Mary with a true body and a reasonable soul. The virgin birth also is the means by which Jesus was born holy, sinless, and righteous. This miraculous conception and birth distinguish Jesus Christ from all other children born naturally since he days of Adam hitherto. Indeed, Jesus was not represented by Adam when the first man sinned, and is therefore not "in Adam." Instead, Jesus is the

head of new creation[15]. Both the Bible and the Qur'an agree that Jesus Christ was born by the Virgin Mary (Maryam) through the power of the Holy Spirit and without having sexual intercourse with any man. Without any controversy, the theological construct of the Christian and Islamic doctrines as regards the Virgin Conception and Birth of Jesus are in perfect agreement. The Virgin conception and birth without sexual intercourse till the day of birth is what this author refers to *Absolute virginal birth*. If there is a woman who has virginal conception but has sexual intercourse thereafter before birth, this can be called *Inabsolute virginal birth*. Thus, this author uses *Absolute virginal birth* in this paper because Mary, the mother of Jesus, did not have any sexual intercourse with any man, including Joseph her husband, after her conception till the day Jesus Christ was born.

The Standpoints of the Qur'an

The picture of Jesus we find in the Qur'an at first glance agrees with the Bible as to His conception and final emergence into this sinful world. The two Scriptures (the Bible and the Qur'an) under microscopic search confirm unambiguously that Jesus is born of a Virgin Mary (Maryam in Qur'an) – Surah An-Anbiyaa 21:91 "And (remember) her who guarded her chastity: We breathed into her of our Spirit and We made her and her

[15]https://www.thegospelcoalition.org/essay/virgin-birth-jesus-christ/

son a Sign for all peoples."[16] The attestation of Qur'an about the virginal conception and birth of Jesus, the God incarnate is clearly stated by the Qur'an. In Surah Al-i-Imran, the Qur'an says:

> **45 (Remember) when the angels said: "O Maryam (Mary)! Verily, Allâh gives you the glad tidings of a Word ["Be!" - and he was! i.e. 'Iesa (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Iesa (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allâh." 46 "He will speak to the people in the cradle and in manhood, and he will be one of the righteous." 47 She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allâh creates what He wills. When He has decreed something, He says to it only: "Be!" and it is. (Noble Qur'an 3:45-47)**

Surah Maryam affirms the Virgin Birth of Jesus:

> **16And mention in the Book (the Qur'ân, O Muhammad SAW , the story of) Maryam (Mary), when she withdrew in seclusion from her family**

[16] https://www.debate.org.uk/debate-topics/theological/islam_christ/

to a place facing east. [17]She placed a screen (to screen herself) from them; then We sent to her Our *Ruh* [angel Jibrael (Gabriel)], and he appeared before her in the form of a man in all respects. [18] She said: "Verily! I seek refuge with the Most Beneficent (Allâh) from you, if you do fear Allâh." [19] (The angel) said: "I am only a Messenger from your Lord, (to announce) to you the gift of a righteous son." [20] She said: "How can I have a son, when no man has touched me, nor am I unchaste?" [21] He said: "So (it will be), your Lord said: 'That is easy for Me (Allâh): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allâh), and it is a matter (already) decreed, (by Allâh).' " [22] So she conceived him, and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem) (Noble Qur'an 19:16-22)

The An-Anbiyaa's incontrovertible verity of Jesus' conception of a Virgin Mary through the power of the Holy Spirit is a clear testimony to the true identity of Jesus Christ as God incarnate:

And (remember) she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) [through Our *Rûh* Jibrael (Gabriel)], and We made her and

her son ['Iesa (Jesus)] a sign for *Al-'Alamin* (the mankind and jinns) (Noble Qur'an 21:91)

Unarguably, At-Tahrim affirms Jesus' Virgin Birth:

And Maryam (Mary), the daughter of 'Imrân who guarded her chastity; and We breathed into (the sleeve of her shirt or her garment) through Our *Rûh* [i.e. Jibrael (Gabriel)], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allâh: "Be!" and he was; that is 'Iesa (Jesus) son of Maryam (Mary); as a Messenger of Allâh], and (also believed in) His Scriptures, and she was of the *Qanitîn* (i.e. obedient to Allâh).

Yusuf Ali's position on Surah 66:12 is here stated:

…As a virgin she gave birth to Jesus: xix. 16-29. In xxxii. 9, it is said of Adam's progeny, man, that Allah 'fashioned him in due proportion, and breathed into him something of His spirit'. In xv. 29, similar words are used with reference to Adam. The virgin birth should not therefore be supposed to imply that Allah was the father of Jesus in the sense in which Greek mythology makes Zeus the father of Apollo by Latona or of Minos by Europa. And yet that is the doctrine to

which the Christian idea of 'the only begotten Son of God' leads.[17]

The Standpoints of the Bible

The Bible paints a very clearer picture on the virginal conception and birth of our Lord Jesus Christ. Matthew and Luke reported in their books that Jesus was born by Virgin Mary who knew no man sextually but conceived God by the power of the Holy Ghost. Matthew's and Luke's accounts are very plain and straightforward they are fulfilments of the prophecy in Isaiah 7:14 "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." The word "Emmanuel" or "Immanuel" means "God with us". In other words, God became man in Jesus to dwell with us – His people. This virginal conception and birth is an unheard-of happening in the course of human history and such will never repeat in the course of human existence on earth. Although God has the exclusive repository power, it is the first and the last happening that would ever happen in the history of human existence. This is what this author calls *supernatural virginal conception closure* or *supernatural virginal birth closure* (virginal conception or birth has come to an end, no such miraculous happening can take place again on this planet earth). Here are the Biblical standpoints on the virginal conception and birth of Jesus Christ:

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17 Ibid. https://www.debate.org.uk/debate-topics/theological/islam_christ/

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. 19 Then Joseph her husband, being a just *man*, and not willing to make her a public example, was minded to put her away privily. 20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. 21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. 22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. 24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: 25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS (Matt 1:18–25) 26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, 27 To a virgin

espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary. 28 And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women. 29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be. 30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God. 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. 34 Then said Mary unto the angel, How shall this be, seeing I know not a man? 35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. 36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. 37 For with God nothing

shall be impossible. [38] And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her (Luke 1:26–38)

The Qur'nic and Biblical Concept of the Names of Jesus (the Word of God and the Spirit of God)

God is a name Giver. In Genesis 1, He gave names to all the things He created including the first man, Adam. God made the first man, named him Adam (which means "earth"). He made other living creatures and gave Adam power to name them (Gen 2: 19-23). This shows that God attaches much importance to names. Names are more than a bunch of letters grouped together to sound pleasant to the ear. Our names are an incredibly important part of our identity. They have significance. They have power. They define us. Names of Jesus signify all He is and stands for, His nature, His character, His will, and His authority.

Kalimatullah (The Word of God) is one of the names or title of Jesus in the Bible and Qur'an. This name is used in the Qur'an to emphasise Jesus's divine nature and connection (e.g., 3:45, 4:171). It signifies that Jesus was created by God's command (spoken Word), without a father but Son of Mary. Qur'an acknowledges the special status of Jesus and

holds Him in high esteem. He is not just a Messiah from God; He is the Word of God. Surah 3:45 says:

When the angels said: "O Maryam (Mary)! Verily, Allâh gives you the glad tidings of a Word (Jesus), the son of Maryam (Mary)] from Him, his name will be the Messiah 'Iesa (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allâh (emphasis mine).

According to this verse, Jesus (the Word) is "near to Allah" (God). This verse is saying the same thing with what John says: "In the beginning was the Word, and the Word was with God, and the Word was God." (1:1) (emphasis mine). In English, we typically understand the preposition "*with"* to mean "near" or "beside." But the original Greek term expresses a living, active union in the closest, most intimate sense.[18] In other word, Qur'an agrees with the Bible that Jesus is God.

Surah 4:171 emphasises further that:

> **O people of the Scripture (Jews and Christians)! Do not exceed the limits in your religion, nor say of Allâh aught but the truth. The Messiah 'Iesa (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allâh and His Word, which He bestowed on Maryam (Mary) and a spirit (*Rûh*) created by Him; so believe in Allâh and His Messengers. Say not: "Three (trinity)!" Cease! (it is) better for you. For Allâh is (the**

[18] https://www.gotquestions.org/the-Word-was-with-God.html

only) One *Ilâh* (God), Glory be to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allâh is All Sufficient as a Disposer of affairs.

The above verses suggest that Jesus is a "word from God," implying that he is a direct manifestation of God's will and message. The term "word" (kalima) is often used in the Qur'an to refer to God's revelation or divine decree. In these verses, Jesus is the "Word" that God "conveyed" to Mary. This suggests that Jesus was not merely a human being but also a divine manifestation. The Hebrews often referred to God in terms of His powerful word (Ps 33:6; 107:20). Not only is Christ the image of the invisible God (2Cor 4:4; Col 1:15), but He and the Father are one nature and essence, coexisted and coequal (John 10:30). What is more, when Jesus said, "Before Abraham was born, I am!" (John 8:58). Here, Jesus was claiming to be God. There was no doubt among the Jewish people that these words spoken by Jesus were a declaration of deity. Hence, they reacted by picking up stone to cast at Him. it was believed that Jesus had blasphemed according to Mosaic Law (Lev 24:16).[19]

Ruhullah (The Spirit of God): This title highlights Jesus's connection to God. It implies that Jesus is God. This is because the Bible says God is a Spirit (John 4:24) and Qur'an says Jesus is a Spirit of God (Q 2:87; 4:171). This implies that Jesus is God. The Spirit of God is the Holy Spirit

[19] Ibid.

in the Bible and the Holy Spirit is called by a number of different titles. They include the "Spirit of Jesus Christ" and the "Spirit of Jesus." (Acts 16:7; Rom 8:9; Gal 4:6; Phil 1:19). The Holy Spirit was sent by Jesus and is under the authority of Jesus (Luke 24:49; John 20:22; Acts 2:33); The Holy Spirit is sent to man in the name of Jesus and only speaks of Him (John 14:26; 15:26-27; 16:12, 13); and the Holy Spirit glorifies Jesus (John 16: 14, 15). The theological analysis is that: God is a Spirit, and the Holy Spirit is the Spirit of God, and Jesus is the Spirit of God therefore, Jesus is God. The Bible speaks unequivocally about this: "For there are Three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these Three are one." (1 John 5:7); "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." (1 Timothy 3:16).

If Jesus is the Word and Spirit of God in both the Bible and Qur'an, both Scriptures agree that Jesus is God. The Bible is very explicit in its position while the Qur'an is very implicit in its stance. However, the implicitness of Qur'an has been theologically explicated to dig out obscured meanings of some texts and the explicitness of the Bible has been theologically embellished and expounded for a better understanding in this book.

CONCLUSION

The book has been able to demystify and demythologise the sonship and divinityship of Jesus Christ, employing *solus primus scriptura research, grounded truth theory, and expository model.* The book unravelled the concept of Christianity as a *metareligion* that is different from other worldly religions. The study explained that Christianity is a *metareligion* because the personality behind it, Jesus Christ, through whom it was originated by a *theopneustic homo Christocus,* is from above and claims to be the only begotten Son of God and the revelation of God. The impacts of Jesus' birth vis-à-vis his sonship and divinity on humanity He came to save were outlined in this book.

This research work has comparatively examined the biblical and qur'anic positions on the veracity of Jesus' identity through the lens of His Conception, Virgin Birth, and Names (CBN) to provide an answer to the question, *Who is Jesus?* The study established that both the Bible and the Qur'an agreed that the mother of Jesus had no carnal knowledge of (no sexual intercourse with) any man when she conceived and gave birth to Jesus – it was providentially miraculous. The theophany through the Theotokos that produces Jesus Christ is unprecedented in the annals of human existence. This is what this author calls *supernatural virginal conception closure* or *supernatural virginal birth closure* (that is, virginal conception or birth has come to an end, no such miraculous happening can take place again on the earth). This makes Christology a theological relevance.

Furthermore, the concept of Jesus' Name ("The Word of God" and "The Spirit of God") found in both Holy Books is an authentic testimony to the verity or veracity of Jesus' true identity as God incarnate. The claim by the Qur'an that Jesus is the Word of God (Kalimatullah) in Surah Al-Imran 3:45; Surah An-Nisa 4:171 and the Spirit of God (Ruhullah) in Surah An-Nisa 4:171 is in agreement with the biblical claim that Jesus is the Word (of God) that became flesh to live among men (John 1:1,14; cf. 1John 5:7-8; Rev 19:12-13). "The Word" is what the Bible explicitly calls "God" who created all things (John 1:1-3; Col 1:15-17). The Bible crescendoed Jesus' deity or divinity. Jesus claims unequivocally that **"...I am the Way, the Truth and the Life; no one comes to the Father except through me" (John 14:6)**. This is God incarnate speaking a mystery of sonship-and-fatherhood relationship. Only God can say "I am the Way, the Truth, and the Life". Jesus is, therefore, nothing but God.

No doubt, this book will expand the frontier of academic knowledge in Christian theology and Christology. It will also be of benefit to researchers, pastors, Christian theological educators, Christian apologists, Sunday school teachers, etc., who may be struggling with how to explain the biblical concept of the sonship and divinityship of Jesus.

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About the Book

The book, *JESUS IS GOD: An Eloquent Testimony from the Bible and the Qur'an,* is a well-researched work with a critical analysis of both the Bible and the Qur'an to unveil and unravel the identity of a seemingly enigmatic personality, Jesus Christ. The eloquent testimonies of both Scriptures help to establish the truth claim about Jesus as God incarnate, employing a robust methodology that combines solus *primus scriptura research, grounded truth theory analysis, and expository paradigm.*

No doubt, this seminal book by Professor Dele Ilesanmi is poised to expand the frontier of academic knowledge in Christian theology, Christology, Evangelism, and Biblical Christian education. It will also greatly benefit researchers, pastors, Christian theological educators, Christian apologists, Sunday school teachers, and Christians and Muslims worldwide who may be struggling to explain the theological concepts of *the sonship* and *divinity of Jesus*.

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